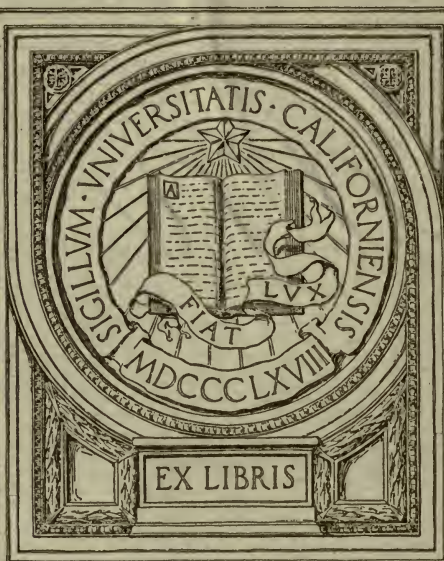




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THE
PRACTICE OF
IDOLATRY



L. A. CRAIGHEN

"My little children, these things I write to you that you may not sin. But if any sin, we have an advocate with the Father, Jesus Christ the just."

"And now, little children, abide in him, that when he shall appear, we may have confidence, and not be confounded by his coming."

"And every spirit that dissolveth Jesus is not of God: this is the Antichrist, of whom you have heard that he cometh, and he is now already in the world."

"In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins."

"Little children, keep yourselves from idols."

First epistle of St. John the evangelist.

THE PRACTICE OF IDOLATRY



WRITTEN 1914 BY
L. A. CRAIGHEN

*To the University of California
L. A. Craighen*

11-14-19

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L. A. Craighen

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TO WHOM
IT MAY COME

The Practice of Idolatry

NOTE—This criticism does not deny the Catholic doctrine of the proper honor and invocation of saints. It condemns the practice which gives them the prayer of God.

When I speak of the church in this criticism, I do not mean the divine power in the Sacraments nor the infallible voice of the chair of Peter. I mean the church; my meaning is seen in the context. When I speak of Rome, I do not mean Pius X nor Benedict XII; I mean Rome.

WE believe that Jesus is God; therefore, centuries and ages ago, before our Lord took human nature, he was still present everywhere, and present by grace in souls. He was still Jesus in person. Grace was an actual fact.

He was present bestowing grace, and present by grace as Jesus, but not yet incarnate in his actual *local* body of the human generation of Eve. Mary did not exist at this time; but Jesus existed and was our Saviour; purifying bodies and souls then as now by grace. (Mich. 5:2. Apoc. 13:8. 2 Tim. 1:9. 1 Cor. 10:1-4.)

So long ago as the time of Solomon, speaking to the Jews of their Holy Place, he said "My Eyes and my Heart are always there."

Thus he expressed that fundamental doctrine of religion that *God is here, and knows and loves us.*

But to the Maryites he is not present; and the eyes and heart of Mary, a local and limited human being, created in time, are addressed as the heart and eyes present.

Since the incarnation, when the eyes and heart of our Lord are not only his presence as God, but also the presence of his humanity in heaven and in the Sacrament; not only in person and grace, but also in flesh and blood; he is ignored by those who address themselves in word and heart to a woman who is not present and who address her in his place.

If you enter a Catholic church at any time you will be almost sure to find Maryites kneeling before the "altar of Mary," adoring her and praying to her. One of the teachings of the false prophet is that we must go to church to "pay a visit to our Lady." She is taught exactly the same as our Lord in practice.

How can we expect anything else but idolatry in fact, when it is taught in word and practice? If the Maryites *really believed* in a difference between the worship of Jesus and that of Mary, they would *feel* a difference and *express* a difference. But the evidence goes to show that what they feel is the presence of Mary and not that of Jesus. Even those who have also some love for our Lord worship both in the same way.

No wonder there are Modernists.

More prayer is given by the Maryites to the "altar of Mary" than to the altar of Jesus; and when kneeling before the altar of Jesus they are busy in praying, not to Jesus, but to Mary. (Zach. 13:6.)

They do not seem to comprehend that the thing that justifies us in

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praying to Jesus is the fact that he is God; if he were not God, prayer to him would be idolatry. These Catholics are pagans; their practice and principles are those of paganism, not those of Christianity. (2 Cor. 3:12-16.)

Because God condescended to become man, and permits us to pray to him in this nature, do they think that they can therefore pray to any human being? This is what their practice indicates. (Is. 46:8-9).

If Constantine, who when he placed the Cross above the Eagle was not yet converted to Christianity, but only to the idea that the Christian God was more powerful than the others, had continued later in his adherence to Arianism, would the "church" have continued its adherence to that doctrine which was as powerful and prevalent and as well authorized as idolatry is now?

When Catholics taught that our Lord is not God the false prophet was pleased to worship him as man; but now that he is compelled to acknowledge his divinity he transfers his allegiance to Mary. His aim is the dishonor of God. (Apoc. 17:12-13.)

When our Lord left this earth in his local form, he said, "I will not leave you orphans, I will come to you," . . . and "I will send you the Paraclete, the Holy Spirit."

But the idolaters refuse to believe our Lord, and pray to Mary as a present paraclete to console them for an absent Jesus. (John 15:4. John 14:18-20.)

There are "apologists" who claim that the worship of Mary is not idolatry because it is "referred" to God; and that as Catholics *know* she is not God they cannot be called idolaters.

This is exactly why they *are* idolaters; if they did not know the difference, they would not be *guilty*.

(John 9:40-41. John 15:22. Gal. 4:8-10.)

The practice of the cult of Mary is based on false *doctrines* which deny the true faith; and the practice of Catholics shows that they "believe" these doctrines while knowing that they are not true. (Is. 5:20.)

A little girl once defined faith as "believing what you know isn't true." This is the faith of the Maryites; and their practice shows that they also think the real truths of faith are not true. (Is. 9:13-16.)

No wonder there are Modernists.

There is another class of apologists and "explainers" who tell us that all the things Catholics say about Mary and to Mary are "metaphors and figures," and that the people who say them "do not really mean them," but have the true faith. (2 Cor. 11:13. 2 Cor. 1:17-20.)

But the Catholic practice shows that if they do not mean these things they *do not mean anything* in the practice of religion.

The practice of Maryites means that for them Mary is the mediator and intercessor with God in our Lord's place; the name in which we must pray, the person by whose merits and prayers we obtain grace, the person by whose sufferings we are redeemed, the present God who is here and knows and loves us.

Idolatry has become such a habit with Catholics that they look upon any person who questions it as the pagans looked upon the first Christians when they said, "What new delusion has brought in these sophists who deny the worship of the gods?" So do Catholics regard a Catholic who worships as the Apostles worshipped.

The Prayer of the Laity

Let us examine the Catholic practice.

The catechism officially prepared and ordered by the third Plenary Council of Baltimore for the use of American Catholics has a chapter on prayer.

The question "What is prayer?" is answered, "Prayer is the lifting up of our minds and hearts to God to adore him, to thank him for his benefits, to ask his forgiveness, and to beg of him all the graces we need for soul or body."

The question "Which prayers are most recommended?" is answered, "The prayers most recommended to us are the Our Father, the Hail Mary, The Apostles Creed, the Confiteor, and the Acts of Faith, Hope, and Charity."

The Hail Mary is taught as prayer to God, and there is no prayer to Jesus in the list.

At the front of the catechism is a list of all the prayers required to be memorized by Catholics preparing for Holy Communion and Confirmation, and this list contains all the prayers taught to Catholics as required by the church for them to know and use.

The list is: the Our Father, the Hail Mary, the Apostles Creed, the Confiteor, the Acts of Faith, Hope, and Charity, the Act of Contrition, and grace before and after meals.

There is no prayer to Jesus among them. And no prayer through Jesus, except that in the Act of Hope it is mentioned that we hope to obtain pardon through the merits of Jesus Christ. (Is. 26:14.)

Catholic prayer ignores Jesus. It adores our Lord as God only, when it adores him at all. It puts Mary in his place as the channel and medium of prayer, praying in her name to God and *usually* addressing her. (Apoc. 2:14.)

The command of our Lord and the obligations of Catholic truth require that children should be taught to pray to Jesus and to pray in his name. Does the church teach children to pray to Jesus and in his name? It does not.

The church has no obligation to teach children to pray to Mary or in her name; but the church teaches children to pray to Mary and in her name.

The church has no right to *command* prayer to Mary and in her name, but she should command prayer to Jesus.

The church commands prayer to Mary, but she does not command prayer to Jesus.

As soon as a Catholic child can speak he is taught to pray the Hail Mary.

The Our Father is long and perhaps difficult for childish minds and lips, but this is no excuse for teaching prayer to Mary in place of prayer to Jesus.

When a Catholic at any time desires some grace or favor from God, she kneels and says the Hail Mary, and rises thinking she has prayed.

When you start to church in the morning, your friend who is not going calls out to you, "Say a Hail Mary for me." This is what Catholics call "praying" for each other.

Catholics *habitually* pray to Mary and in her name; it is the ordinary form of their prayer.

Catholics are taught an *obligation* of prayer to Mary, but no obligation of prayer to Jesus.

A Jesuit catechism giving a list of the prayers I have mentioned above says that it is a "mortal sin" for Catholics not to know them; but he places no prayer to Jesus among them.

The obligation of prayer to Mary is taught under threats of eternal damnation if it is neglected; Catholics are taught from infancy to believe that salvation depends upon prayer to Mary and upon her will and favor.

Catholics pray *formally* and by command of the church to Mary. It is the ordinary official and formal prayer laid upon the Catholic laity by the church.

When you go to confession, your confessor tells you to say for your penance "five Our Fathers and five Hail Marys." He may omit the Our Fathers, but he does not omit the Hail Marys.

When during Mass the priest and people pray together for the dead, they do so by saying Our Fathers and Hail Marys; they may or may not add a Gloria.

Catholics use the Hail Mary without the Our Father; but they do not use the Our Father without the Hail Mary.

Prayer to Mary is considered an essential part of prayer to God, and it is considered as itself prayer to God.

No prayer to God is considered complete or efficacious that omits prayer to Mary.

The Mass

What is the Mass?

On the part of the people it is supposed to be an act of religion through our Lord as Mediator with God. They are supposed to pray to God through him, and to him as Mediator.

What do they really do?

The Maryites spend their time praying to Mary, either with or without their beads. They are *present* at Mass, but they do not *assist* at it.

They are like the people who stood around when our Lord was crucified, looking on with indifference and praying to other deities. Mocking him by their indifference and their idolatry.

The Rosary practice of Mass is even taught as a special means of grace. (Is. 24:5.)

Every Low Mass is concluded with formal prayer to Mary. Mary is addressed as present and asked to console us for the absence of Jesus.

This prayer after Mass is the only part of the Mass in which the people join their voices to the voice of the priest. A prayer to Mary and in her name is the prayer of the people at Mass.

Where was the Congregation of Rites when in 1884 Leo XIII added these prayers to the Mass—that Congregation which in 1815 was so jealous for the integrity of the faith that it refused to add the name of St. Joseph to the list of Saints in the Canon? (2 Cor. 11:2-3. Math. 23:24.)

These prayers are not commanded after High Mass. This gives the false prophet a loophole by which to escape when he is accused. For the explainers say that as the prayers are not commanded after *every* Mass they have not been added to it. But this is used to quiet objections until we become so accustomed to the prayers that we will no longer object. Then the fact that they have been used will be offered as proof that they must be used.

Cowley Clarke says in his work, "The Hand Book of the Divine Liturgy," that "They are not yet a part of the Mass," but he points hopefully to indications that they will be. Practically, they are part of the Mass, for they are ordered after every Low Mass, every day, everywhere. (Is. 5:20. Gal. 1:8-9.)

The Maryites go up to receive Holy Communion with their rosaries held between their hands. (Luke 22:21.) To them Mass and Communion are acts of religion through the intercession of Mary.

By what acrobatic and omnipotent performance any soul "offers" its prayers and acts "through" Mary or "through the heart of Mary," I am not able to comprehend. I suppose it is one of those things they "don't mean." For Jesus being God, and actually present to the soul, we can offer ourselves to God through him, and to God in him. Mary is not there.

To offer in *imagination* through her is an insult to him, an insult to his *real presence* in the soul, and to his whole work of mediator and intercessor, an insult to his being as God and man.

It shows how little faith they have in him—how little confidence, how little love. It shows what an imaginary thing their religion is. This is not "humility"; it is Uriah Heep servility. It is fantastic egotism and fashion. It proves that our Lord's presence to the soul is as imaginary to such persons as that of Mary.

No wonder there are Modernists.

The Rosary and Litany of Mary

Every evening in Catholic churches all over the world a special religious service to Mary is held. It consists of the rosary and litany of

the Blessed Virgin. It is usually said kneeling before the statue of Mary; this is better than when it is said kneeling before the Blessed Sacrament.

The litany of the Blessed Virgin is as well known to Catholics as the multiplication table. But few know the litany of our Lord's Holy Name. The litany of the Blessed Virgin addresses Mary by many titles that belong to Jesus.

Not long ago I went into a church and found priest and people kneeling before the Blessed Sacrament exposed on the altar and slowly and solemnly chanting the litany of the Blessed Virgin.

On rosary Sunday I went into a church where the Holy Name Society was receiving Holy Communion in a body. There was no music. Solemn silence reigned. Immediately after the consecration the leader in a loud voice began the litany—as I supposed, of the Holy Name. What was my surprise to find as it continued that it was the litany of Loretto! What an insult at such a moment! (Judges 2:17.)

Benediction is an occasional evening service of the church. It is a service of praise to our Lord and of benediction from him. It is seldom given except as a conclusion to the rosary and litany of the Blessed Virgin, though some churches use the vesper service on Sunday.

The Maryites spend the whole time of Benediction saying the rosary and praying to Mary with their beads. Many of them do not cease praying to Mary while the Host is being elevated. (Zach. 2:13.)

The rosary and the litany of Mary are the only part of the evening service in which the people join their voices with the voice of the priest. Between the litany and Benediction idolatrous prayers to Mary are often sung. Rarely are there churches where the people join in the prayers of Benediction.

In a newspaper article on church music I find the following: "Not long ago an organist played the barcarolle from the 'Tales of Hoffman' at the most solemn moment of the Mass. He forgot the difference between amorous and religious ecstasy."

But the same criticism applies to the singing of hymns to Mary. For these substitute amorous for religious ecstasy at the solemn moments of divine worship, when the soul should be *addressed* to God and his Christ; at other times they substitute Mary for him, to whom we should sing "Veni, Jesu, amor me."

The true faith teaches that we should call Mary blessed, and that we should *pray* to Jesus.

The Hail Mary reverses this order. It calls Jesus blessed and prays to Mary.

The whole Maryite system of devotion and prayer does the same.

The Rosary

In the rosary ("Most Holy Rosary") our Lord is regarded as a moving picture and Mary is addressed in prayer.

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There is a use and a misuse of the rosary.

The rosary as a prayer is a prayer to Mary. There is an occasional Our Father placed among the Hail Marys, but the intention of the rosary is honor to Mary and prayer to Mary.

There are some explainers who have been inconsistent enough to say that the rosary is a meditation on our Lord, and that it is to honor and teach him. This they say because they have been accused of idolatry in the rosary. This is the false prophet's method of crawling out of difficulties, and he and the Maryite are satisfied when they have announced an explanation which does not explain and which everybody knows is not true. The dishonesty is apparent to everyone.

The rosary is preached and practiced as a devotion to Mary and as an act of honor of Mary. It is taught as a means of gaining her "protection" and of obtaining "favours" from her. It is preached as a powerful instrument for creating "confidence" in Mary and for saving souls by her intercession. The intention of the meditations in the rosary is to furnish grounds for confidence in Mary.

In the rosary of the Blessed Virgin the incarnation and salvation is made to begin and end in Mary. It begins with her person and ends with her person. To the Maryite she is taught as the cause and the means of salvation and of the incarnation, and her "assumption into heaven" is taught as the completion of our salvation. She is taught as the First and the Last. The life of our Lord is taught as something that relates to her, and as applied to us by her through her great mercy and love. Instead of making our Lord the object and the medium and the person of grace and salvation, Mary is put in his place of mediation between God and men. And all the while Mary is addressed in prayer as the person listening and mediating between the soul and God.

The rosary of the Blessed Virgin, as it is used, is a device of the devil. It is the chief means by which Mary has been substituted for our Lord in the lives of modern Catholics. The practice of it is surrounded by legends and superstitions which substitute Mary for Jesus and the honor of her for the honor of him.

The church was 1200 years old when this rosary was invented. The ages following its introduction into the Western church were ages of ignorance, superstition, infidelity, and corruption. These are called by the false prophet the "Ages of Faith," because at that time the temporal church was at the height of its worldly glory and power. These were the ages when the Blessed Sacrament was so neglected, when the greatest saints received Communion only seldom, and when frequent Communion was almost considered a heresy; when the church was obliged to make a law that Catholics should receive at least once a year.

Protestantism came a few centuries after the introduction of the rosary of the Blessed Virgin.

Great is the noise with which the advocates of the rosary herald it on rosary Sunday as our means of protection from the devil and the only salvation of the church.

They have so little faith in our Lord and in his promises and his religion that they tell us that if it had not been for the intercession of Mary, secured by marching behind her statue and reciting her rosary, the Christian faith would have been wiped off from the face of the earth by the Turks.

With loud roaring does the false prophet hold up the Image arrayed as the Lion of the Tribe of Judah.

But we who know our Lord are not deceived. We perceive the donkey under the lion's skin.

“God-Mary” Prayer

The practice of using the Hail Mary in combination with the Our Father as the official and formal prayer of the laity substitutes the *name* of Mary for the name of *Jesus* as the name in and by which we pray. (1 Tim. 2:5.)

Instead of praying to the Father in and with the name of Jesus; instead of addressing Jesus in prayer in his capacity of Mediator; in humanity, as well as in divinity; Mary is substituted for the humanity. Instead of praying in the name of the “Lamb in the midst of the Throne,” the prayer of the Catholic laity is in the name “God-Mary.”

So does the false prophet dissolve Jesus. (1 John 4:3.)

So accustomed are Catholics to saying the Hail Mary as a necessary accompaniment to the Our Father, that a Catholic having said the Our Father goes on into the Hail Mary automatically and unconsciously. Mary and God have become one person to him. (John 14:6. John 16:23-27. Ephes. 5:20.)

In a popular book, written to explain Catholic doctrine and practice, the author tells us that he sees Mary beside our Lord at the cradle and at the Cross, and therefore her name must not be “divorced” from his in prayer. And this is written by a man who believes that Jesus is God and that Mary is not. (Faith of our Fathers: Cardinal Gibbons.)

Does he call these God-Mary prayers “linking the names of Jesus and Mary”?

To such excuses do men descend when they think they must defend every practice, no matter what it is. (Apoc. 2:14. Ephes. 4:30.)

But our Lord *commands* us to pray to him in his own name. He also commands us to pray to the Father in his name.

He tells us that the Father so loves us, if we thus love him, that he does not need even to ask the Father for us; for our use of his name is sufficient to procure for us from the Father all we desire. Our prayer in his name being to the Father evidence of our faith. (John 16:23-27. John 14:13-15.)

A Jesuit writer, in a book written for the perusal of Protestants (“What the Catholic Church Is and What She Teaches”), says that “the language of foreign devotional writers ought to be taken rather in a poetical sense”; that it “is not serious doctrinal prose”; and he tries to

convince Protestants that it is not the usual faith and practice of Catholics. He adds that "it is a matter of taste," and that matters of taste are not matters of dogma. (Is. 9:13.)

Is the above God-Mary practice of prayer commanded by the church a matter of taste?

He also writes: "Neither can it be objected that we pray too much to saints and too little to God. The whole of the Mass and Communion, Vespers, Benediction, Stations of the Cross, Devotions to the Sacred Heart, the use of the Sacraments—these one and all are acts of the direct worship of God; prayers to saints are, as it were, thrown in incidentally now and then, and hold the subsidiary place to which they are entitled." (Is. 5:20.)

But the acts of worship that he mentions are not the Catholic practice of *prayer*; and the *existence* of these functions of worship does not prove that Catholics do not pray too much to saints.

With the exception of Holy Communion and Penance, the Sacraments are received only once in a lifetime. Holy Communion and Penance are received frequently only by the few.

We have seen that for the Maryites Holy Communion and Penance are chiefly occasions of prayer to Mary.

We examine the other acts he mentions, and we find in them in practice the same "character of the beast"—the worship of the image of the Antichrist that displaces Jesus under the name of Mary, an insult to Mary as well as to Jesus.

The Sacred Heart

Let us look at the devotion of the Sacred Heart.

This devotion was inaugurated in comparatively modern times as a result of some revelations made by our Lord to the heart, but not to the head, of the Blessed Margaret Mary. He complains that he is unknown and neglected—especially in the Blessed Sacrament, that proof and pledge of his love.

When I first became a member of the League of the Sacred Heart we made the Morning Offering which constituted us a member thus: "O my God, I offer thee my prayers, works and sufferings of this day in union with the Sacred Heart of Jesus, for all the intentions for which he offers himself in the Mass."

The morning offering is *now* made thus: "O Jesus, through the Immaculate Heart of Mary, I offer thee my prayers, works and sufferings of this day," etc.

The Maryites have revised the offering by substituting Jesus for the Father, and Mary for Jesus.

The catechism of the Christian Brothers teaches the Morning Offering as follows: "O my God, in honor of the Sacred Heart of Jesus, and through the Immaculate Heart of Mary, I offer my prayer, works," etc.

Jesus, as man and Mediator is done away with. He is God the Trinity

in flesh ; Mary is the humanity and the Mediator between God and men. He is the flesh of Mary, and Mary is the person of the Mediator. Such is the heresy.

The idolaters teach that we have no immediate communication with him and no claim upon him, but can only reach him through Mary. The Jesus of the Holy Scriptures he is no longer.

This religion of the idolater is a different religion from that taught by the Apostles and defined in the fundamental definitions of the church. It is contradictory to that taught by our Lord and recorded in the tradition handed down from the Apostles in the Holy Scriptures.

The false prophet aborts every attempt to establish prayer in our Lord's name, confidence in him personally, and devotion to himself. (Mark 7:7-9.)

Devotion to the Sacred Heart of our Lord is sinking into a sort of *cult*; not a devotion to our Lord in person, but the worship of a *thing* through the person of Mary.

For instance, idolaters "offer the Sacred Heart reposing in the tabernacles to Jesus through the Immaculate Heart of Mary." And they "offer" their communions "to the Sacred Heart through the Immaculate Heart of Mary." (St. John 5:43.)

Could there be anything sillier or farther from fact and truth, from faith and reason, from love for our Lord?

The Blessed Sacrament

Our Holy Father Pius X tried to stem the tide of idolatry and "restore all things in Christ" by promoting devotion to the Blessed Sacrament. This is the road to sanity. For the Blessed Sacrament destroys all heresies when truly preached. It is the seat and center of the unity of the church.

But will the idolaters turn this into the worship of Mary in the Blessed Sacrament? They will surely try it, for this is already a practice.

In a book on the "Cult of Mary," by the Rev. Thomas Gerrard, I find this:

"There are two points which seem to have given offense in the past. The first was an assertion that somehow the flesh of Mary is received in the Blessed Sacrament. Pope Benedict exposed this error in the words, 'This doctrine was held to be erroneous, dangerous, and scandalous, and the cultus was reprobated, which in consequence of it they asserted was to be paid to the most Blessed Virgin in the Sacrament of the altar.'"

But what do we actually find in the church at the present time?

In all prayer-books and books of devotion to the Blessed Sacrament we find the prayer "Our Lady of the Blessed Sacrament, pray for us," with "300 days indulgence if said kneeling before the Blessed Sacrament."

We find Catholics spend their time when kneeling before the Blessed Sacrament in praying to Mary. We find them going to church to "pay a visit to our Lady," or to "pay a visit to our Lady's altar," to say some rosaries, and so to get an indulgence (which I suspect they don't get).

There are explainers who will tell you "they don't mean it." But if they don't mean it, why do they do it? Why don't they do what they mean?

The Messenger of the Sacred Heart for July, 1912, in an article on "The Eucharistic Propaganda," says:

"They who would see the Blessed Sacrament better known and loved, who would make the name of Jesus great among the nations, who would bring greater numbers to bow down with loving worship in his sacred presence," etc., etc., "*should pray to Mary without ceasing to keep a stricter watch over Christ's anointed, to lead them . . . to turn their thoughts incessantly,*" etc.

So is Mary substituted for Jesus as God and as man.

I know a church where an effort is made to increase devotion to the Blessed Sacrament. On Fridays there is the devotion of the Holy Hour, (Is. 1:9.)

The hour begins by placing the Blessed Sacrament in the open monstrance on the altar.

Then priest and people kneel before it—and what do they do? They recite the rosary of the Blessed Virgin; that is, they pray to God in the name of Mary, and they pray to Mary. They place our Lord before them, and address him "Hail Mary"!

After this there are meditations read, each followed by a hymn. The meditations are on our Lord, except occasionally when they are on Mary. They sometimes end with an invocation of our Lord, and they sometimes end with an invocation to Mary.

After the meditations there are some prayers addressed by the people to *our Lord in person*.

O, sound so unusual in a Catholic church! Sound to which our Lord is so unaccustomed!

The hour ends with Benediction of the Blessed Sacrament and the singing of the "Divine Praises" and "Holy God."

During Benediction the Maryites pray to Mary with their beads as usual. Also many of them do so during the reading of the meditations and the blessing with the Host.

When the *divine* praises are sung, the praises of God and of Jesus are rushed through with at a rapid pace and in monotone; but when the praise of Mary, who is not divine, is reached, the choir slows the music, and by every turn of expression they give voice to their praise of the person they really honor. The praise of the "mother of God," of the "Immaculate Conception," and of the "*name* of Mary" are drawn out and lingered on with love and expression; there is no such honor for our Lord and his name. (1 Cor. 16:22.)¹

It must be hard for some of the idolaters to endure what honor our Lord gets during the Holy Hour.

The hour has been fruitful of devotion to our Lord; so does he steal into the heart when given even a small opportunity.

The Maryites who kneel before our Lord rattling their rosaries in his face always remind me of those who bound him so that he could not move and then struck him.

Rosaries and Hail Marys are the phylacteries of the idolater.

The rosary of the Blessed Virgin, and the Hail Mary, as they are used, are based on a morbid or fashionable sentimentality and not on religion. They are to religion what French candy is to food. The doctrine based on them is a sickness of religion like the sickness of a body nourished on candy. They don't teach our Lord. They teach the habit of idolatry. They teach Mary as the Mediator and the intimate presence of prayer.

The rosary teaches Mary in *our* place in relation to our Lord, and it teaches her in our *Lord's* place in relation to us. In meditating on the rosary, the rosarian, instead of being and feeling himself in his own place of relation to our Lord, is looking at Mary as in this place, and regarding himself as absent from it, and as having no such relation, but as being a pensioner of Mary. He is also addressing Mary as in our Lord's relation to us. This practice of the rosary of Mary is extremely *vicious*. It is one of the most important instruments of the idolater. It does its work of perversion automatically. It puts its devotees into this false position and relation. It establishes this false relation in the church as the habit of souls. It establishes this habit as a sort of "immanent sense." This immanent sense is a creation of the Antichrist. It is taught by the modernists as something infallible, because it is a habit of Catholics. This habit of soul denies the Catholics' faith in its foundations. It denies the *revelation* and the *teaching* of our Lord and the Apostles. It is commanded by the Antichrist in opposition to the commands of our Lord—"Pray to the Father in my name. . . . Pray to me in my name. . . . Behold my mother and my sister and my brother."

Why do not Catholics, who are otherwise reasonable people, discover this false relation and contradiction? Because idolatry darkens the understanding by cutting the soul off from its relation to God.

In some places you will find people who seldom go to church, but who have images and pictures before which they burn candles. They do not go to Mass, but they make novenas to saints at home. There are also neighbors who ridicule their practice and who are infidels, though they should be Catholics. For infidelity is the fruit of idolatry. The church who has taught and authorized these practices thus suffers, *not* as the follower of Christ, but as *his enemy*. (Pet. 4:15-16. 2 Pet. 2:1-2. Osee 2:10-13. Apoc. 17:15-18.)

Of course, these idolaters know, no matter how ignorant they are, that the saints *are* not God; they do not worship them *as God*, but they worship them *in the place of God*.

And this is what the false prophet tells us is not idolatry. (Rom. I :21-25.)

Not long ago I went into a church where the schoolchildren were at Mass. They began to recite the rosary aloud as the priest ascended the altar. Their voices were harsh and distressing. I was sorry for the priest, but perhaps he liked it. The children were not so attentive as children I have seen who do not say the rosary during Mass. Their mouths were busy and their eyes wandered around the church. The loud recitation continued to the Sanctus bell; there was silence during the actual words of the consecration; then the rosary began again and continued to the communion of the people. After this I went out; but as I went I heard the voices again in the "prayers after Mass."

These children did not hear Mass. They prayed to God through the intercession of Mary. They were present at Mass, but they did not assist at it.

This is the way the Maryites are trained to *hear Mass. And the apologist tells us that Mass is an act of direct worship of God, and therefore Catholics only pray to Mary once in a while.*

A two-page leaflet distributed at the church door during the month of June purports to be devotion to the Sacred Heart.

It contains prayer to the Heart of Mary. Evidently "Sacred Heart" means "Sacred Hearts," just as "Saviour" means to the idolaters "Mary-Jesus" when it does not mean "Queen of heaven."

This leaflet contains the heresy which teaches that prayer to Jesus must be in the name of Mary.

It contains a paragraph addressed to the heart of Mary, asking her to "present" these prayers, resolutions, acts of love, etc., to the heart of Jesus, and "having been my protectress here on earth, Blessed Mother, you will be my queen in heaven."

This is part of the Act of Consecration. The concluding words of the Act are, "Sweet Heart of Mary, be my salvation; Jesus, mercy; amen."

In the Act of Reparation, the "Sacred Heart reposing in the tabernacle" is "offered" to the "Sacred Heart of Jesus" "through the Immaculate Heart of Mary."

These things are so tortuous that they are painful. This is an indulged prayer. (Is. 32:6.)

Among the "aspirations" to the Sacred Heart in this leaflet are the following: "Sweet Heart of Mary, be my salvation" and "Sweet Hearts of Jesus and Mary, be my Refuge."

This last aspiration is an example of that form of heresy which places Mary and Jesus in the same place as objects of prayer, and is perhaps what the writer previously quoted had in mind when he talked so dishonestly of "linking" the names of Jesus and Mary in prayer, because they were linked in their local life on earth.

It is so strange that the name of Mary is so readily and so constantly used by Catholics separately from the name of Jesus as the name of

prayer, but that Jesus cannot be addressed or made an object of prayer unless Mary is addressed also!

Was there ever such a reversal of relations as that made by Catholics between God and his servants, and between the name of Jesus and the name of Mary?

Some examples of the union of names and relations are the following: "Sacred Hearts of Jesus and Mary"; "Jesus, Mary, and Joseph, be with me in my last agony"; "Jesus, Mary, be in your soul." (Amos 5:25-26. Is. 40:25.)

The Teaching of Heresy

The practice which substitutes Mary for Jesus, by teaching that we cannot, do not, or must not pray to God except through the intercession of Mary, is illustrated by the instructions of books of meditation. We are told to offer our meditations by the hands of Mary. To end them by colloquies with her. To ask her to "help" us to make a good meditation. She is prayed to as a present help.

In a Jesuit book of instructions for making a retreat we are told "during the afternoon, visit the Blessed Sacrament and Our Lady according to the time at your disposal." In beginning the day of retreat we are told to first recite a Veni Creator to obtain the illumination of the Holy Ghost, and then the Hail Mary to obtain the protection of Mary.

Finally we are told that "Care must be taken to close with the Pater Noster and the Hail Mary." (Apoc. 13:16-18.)

The Omnipresence of Jesus

In Mother Loyola's book on First Confession is given the following preparation for examination of conscience:

- "1). My God, help me to make a good confession.
- "2). Dear Mother Mary, pray for me and help me.
- "3). Dear angel ever at my side, help me.
- "4). My dear Patron Saint, ask Jesus to make me sorry for my sins."

Jesus is not addressed, although he only beside God and the angel are present. He is closer than the angel. He is the one who can really help. He is the one real medium between the soul and God. He is one whose desire to help is a matter of known faith, and whose presence and love and help can be relied on as certain on all occasions. It is certain that he hears and attends to all the soul's prayer. It is not certain that Mary and the saint do so. To address Jesus is to address the Rock of our faith, whose presence and help is of faith. Only he can hear each and all at once.

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The false prophet is careful that there are plenty of substitutes, and that to address Jesus does not become a habit. He does not wish the soul to feel that these matters are most intimate matters of concern to Jesus and the soul, and that they are not so to the others addressed, and cannot be. His great object is to prevent confidence in Jesus and to substitute confidence in some human being who is not present.

So does the false prophet make Jesus, the present helper and mediator, disappear from the knowledge of Catholics, and substitutes the images of the imagination.

However, Mother Loyola's books are unusually free from idolatry. They teach more true religion than most books of instruction.

Poisoning the Wells

I have a book, "Simple Talks for First Communicants," published by the Mission Press of Boston.

The writer first tries to impress the child with the *reality* of our Lord and of his presence. She says: "But you *know* the Babe in the manger was God; you *know* the Holy One dying on the Cross was God; and you *know* that the Sacred Host on the altar is God; he said so himself." She then *destroys* this faith by the following teaching. She says: "If you had lived when our Lord was a tiny babe in the manger at Bethlehem, if you had gone to see him, perhaps our Lady would tell you that you might hold him in your arms just a minute. . . . Well now, you *are* going to hold Jesus in your heart on Communion Day. Ask our Lady to show you how to receive him, how to be ready. Ask her to keep near you, and tell you how to talk to him, how to entertain him in your heart. She know the best way because she is his Mother. . . . Ask her every day from now until that great communion day. Say every morning; 'Sweet Mother Mary, teach me how to receive your Divine Son. . . . Pray for me, dear Lady, that I may receive him worthily.'"

Here we see that Mary is taught as a present God who instructs the heart, and Jesus as a babe who is to be held for a moment. Mary and not Jesus is the present helper and instructor; Mary and not the Holy Spirit is the present God to teach how to pray.

This teacher does not tell the children that the presence of Mary is only imaginary. No, she teaches Mary as really present to help all the time. She teaches her as just the same as Jesus in her powers. She teaches Mary as present to the child, telling her how to receive Jesus. She makes Mary as much present at the Communion as Jesus, in as close a relation to the soul, and almost as close a relation to the body. Jesus is received into the mouth, but Mary is right there telling the child how to act and what to say to him. Jesus, of course, can't tell the child anything or teach her anything; he is only a babe or a wafer. The real teaching of this instruction is that Jesus and Mary are present spiritually in exactly the same way, and that in Holy Communion we

receive a wafer, and we may *imagine* Jesus as present in the wafer in the form of a babe just as we imagine Mary as holding him and handing him to us. There is no instruction that Mary is there in imagination and Jesus in reality. If the idolaters were taught that what they believe and practice in regard to Mary is only imagination, they would not be so pleased to practice it. But if they do consider it imagination, they consider Jesus the same; for their practice in regard to Jesus shows less faith and less reality than their practice in regard to Mary.

The writer gives some good prayers to Jesus to be said after receiving Communion; and then she tells the child to say to Mary, "Sweet Mother, I put my Communion in your hands. Offer it to your divine Son, and he will offer it to his Eternal Father."

This is the religion of the Antichrist.

In such a confusion of real and imaginary—in which the imaginary is taught as real and the real as imaginary, and no distinction is made between prayer to Jesus and prayer to Mary, nor between the relations we have in prayer with one and the other, nor between the relations in presence and help and grace—is the child instructed by the Catholic church in the religion of the idolater.

Mary is taught as the mediator between the soul and Jesus. She is taught as God in everything except in his essence as divinity. But she is taught as divinity itself in its relation to us.

The writer just quoted also tells the child that when she leaves the altar she may pay a visit to the altar in imagination (she calls this paying a visit to the altar in spirit). She does not teach to pray to Jesus present; this prayer is reserved for Mary.

In prayer-books and books of instruction we are told to "consecrate" ourselves to the Blessed Virgin as though she were God, and then to "have confidence" in her that we "belong" to her and that she "watches" over us and "protects" us.

In catechisms and prayer-books we are told that in moments of danger and temptation we should pray "Mother, Mary, help me"; "Mary, Mother, protect me."

The pagan idolaters went no further than the Catholic idolaters do.

Not long ago I helped to prepare a little girl for her first Communion. She was twelve years old. She made her first Communion after a hurried preparation of a few weeks; but she had gone to Sunday-school spasmodically all her life, and had the home influence of sisters and brother who received Communion monthly.

I found that someone had told the child to imagine that she received our Lord from the hands of the Blessed Virgin.

When I remonstrated with my friend, and asked her why she changed the child's first Communion from a reality to an imagination, she said someone else had done this; that she had only told her to ask the Blessed Virgin to help her make a good Communion. Which of these two follies was the better?

When we talked of prayer I told the child that she must remember

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that the Hail Mary is only the invocation of a saint, and that prayer is addressed to God.

She replied in great surprise and consternation, "But the Blessed Virgin is just the same as God." I said, "No, she is not." The child answered, "But she is just as good as God anyway." I said "No" again.

The next day the child told me she had asked her grandmother, and her grandmother said that the Hail Mary must be prayer. "For if not, why should the priests say it?" (2 Thes. 2:1-10.)

One priest of her Sunday-school preached in church that "The intercession of the Blessed Virgin must be necessary to salvation, or why would the church call her the 'Refuge of Sinners.'" Another preached that "Prayer is due to Mary as Mediator with God"; he also said that devotion to Mary is the wedding garment without which souls will be cast out of heaven; he also said that the rosary is the cause of the retention of the Catholic faith in Ireland. (Acts 4:10-12.)

Another priest of the Sunday-school preaches that "This is the one who came down from heaven and bore God, and gave God for the redemption of the world."

When the child made her first Communion she was invested with the scapular immediately after and was given a rosary. My friend expressed satisfaction at what the Blessed Virgin had accomplished in having the child make her first Communion, and that "she now belongs to the Blessed Virgin."

Our Lord, when not considered as God by the Maryites, is regarded by them as merely a man. He doesn't count. I am not sure that he is even a man to them. He is a *thing* which makes the Maryites recipients of grace and communion through Mary!

This child illustrates how the religion of the idolater is acquired. It is not a case of spontaneous combustion, as the false prophet teaches. It is the religion carefully drilled into Catholic children.

Catholics talk about their "favorite prayers." Nine out of ten will tell you that her "favorite prayer is the Hail Mary"; the others are most likely to prefer the "Hail, Holy Queen."

If you ask a Catholic why she does not pray to God (or to Jesus), she will say by the book, with great and virtuous rebuke, "God will never condemn me for praying to his mother, for he honored and obeyed her himself." (John 4:23-24.)

A rosary Catholic questioned me not long ago because she had discovered that I do not pray to Mary nor say her rosary. She said, "The Blessed Mother will not love you." I asked her why she did not pray to our Lord. She replied, "Your mother is still living, but my mother died when I was a child; so I took the Blessed Virgin for my mother. I have always prayed to her. When I crossed the Atlantic there was a storm and I was afraid I would be drowned; but I prayed to her to save me and protect me, and she did. She has always protected me, and I have always prayed to her."

But this woman's attitude toward the Blessed Virgin in prayer and

confidence is just the same as that of devotees whose mothers are living. It is of less devotion than most, for she does not pray a great deal—but when she does pray she does it with a rosary.

Now, this woman did not “take the Blessed Virgin for her mother” through any spontaneous idea of her own; she did it because this is what they *teach* Catholic children to do. When mothers are not dead they have other excuses for making the children do it. (Acts 10:25-26. 2 Tim. 2:12.)

Why did she take the Blessed Virgin for her mother? Is her own mother not still existing somewhere? Why did she not keep her own mother? Why should she “take” someone else’s mother? If she must pray to a mother, why did she not pray to her own mother? And why does she put a mother *in the place of God*?

Instead of saying “My mother has left me, but God is present and is watching over me; therefore I am not alone, for he is here; I will turn to him in prayer for comfort.”

No; she turned to the Blessed Virgin in prayer, under the direction of the false prophet.

She denied both her mother and her God. (Ps. 26:9-10.)

The idolaters attribute all the acts of divine Providence to Mary and thank her for all answers to prayer.

If a victory is won at the same time that a rosary is said, it is proof that Mary won the victory. If someone wins a victory when he is not praying to Mary, it is proof that she was watching over him when he didn’t know it.

If some one loses a battle, Mary is thanked for saving what is left. If some one falls and breaks a leg, Mary is thanked because he broke one instead of two; and this favor is attributed to the Hail Marys he said at the time or to the rosaries he was in the habit of saying.

They “have confidence in Mary.”

Every vision of Mary is infallible; and the most convincing “proof” the false prophet can offer is to say “Our Blessed Lady *herself* told us so.” (2 Tim. 3:8.)

No wonder there are Modernists.

The idolaters sadly need the instruction of St. John of the Cross in regard to visions. (Ascent of Mt. Carmel.) (Mark 8:11-12. 2 Thes. 2:8-9.)

Convents

Convents of women are prolific sources of idolatrous teaching. The following illustrates the atmosphere of convent life. It is taken from the biography of the founder of an order.

“— withdrew from the confessional full of perplexity and sadness, and, as usual, had recourse to the Blessed Virgin. ‘My good Mother,’ she said to her, before leaving the church, ‘if it is our Lord’s will that I should go home, make my parents change their minds about it, and let my mother write to me to stay in Paris.’” . . .

(A letter she received that night from home is supposed to be proof that Mary answered her prayer.)

... — had scarcely uttered these words full of confidence in divine Providence, when the porter of the house came up and gave her a letter directed in an unknown hand. She opened it, and in an envelope, unaccompanied by a single word of explanation, found a note for one hundred francs. It was never known who sent this offering. There was no one to thank but the Blessed Virgin.

"This time — had recourse to our Lady of Victories. Having placed the matter in her hands, she went to call on a person who she thought would lend her the money." (This person would not; but on leaving the house she met a person who had heard of her undertaking and who gave her the money. Of course, this proves that the Blessed Virgin did it, and that she must be addressed under the title of our Lady of Victories.)

The pagans have similar proofs for confidence in their gods.

Thus is God's honor given to another. (St. John 5:43-44. Is. 42:8.)

In the last days of — there is no record of idolatry; let us hope that there was none, and that God through suffering taught her confidence in and personal relation to himself.

Catholic writers tell Protestants that they should not judge of the Catholic church by the average Catholic, but should judge it by the saints who are the highest exemplars of it, and by the writings of the explainers and apologists.

But if the saints are the measure of the Catholic training in perfection, the average Catholic is the measure of the average Catholic training. We must judge the church in general by the faith and the practice of the average Catholic; and this shows that the church does not *teach* and *practice* what she *defines*. (Is. 1:29.)

The Maryites wandering around from one altar of Mary to another; worshipping her here as "Our Lady of Victories," here as "Our Lady of Good Counsel," here as "Our Lady of Perpetual Succor," here as "the Mother of God," are doing what the Buddhists do when they worship various avatars of Buddha, and what the pagans do when they worship Deity under various attributes and titles and objects. (1 Tim. 4:1-2.)

Converts

A convert who comes into the church through grace (and not through some merely intellectual motive, or through some temporal motive) comes instinctively to the true practice in the Sacraments. He takes to them as a duck takes to water.

But the practice of idolatry he acquires with effort and repugnance. It feels to him like a foreign country, but the Sacraments feel like home.

The false prophet tells the convert that he must "cultivate devotion to the Blessed Virgin"; that he will never be a *real* Catholic until he has

the Maryite practice in this respect; that this spirit and practice is the *mark* of the Catholic church by which it is known (thus does the Beast put his *mark* on the church); that the person who has not this spirit cannot really have faith; that there must be something *wrong* with him.

These arguments do not affect the convert so much; but when he is told that the practice of idolatry produces *love* for Jesus, and is *produced* by love for Jesus, and that Catholics on account of it have a love for Jesus that he cannot have, he makes great efforts to acquire the spirit, the artificial state of mind of the idolater.

By arguments, by threats of loss of grace, by promises of extraordinary graces and of indulgences, does the false prophet gradually conduct the convert into this heresy; and having once acquired it, he forgets that fountain of grace from which he was sprung. He relies on Mary instead of on Jesus; and if he had true faith to begin with, in the end his portion is unhappiness and bitterness.

The first devotion of the convert to Jesus is good.

While the convert is struggling to acquire the habit of the idolater, the Antichrist encourages him, and spurs him to greater efforts by telling him that it is doubtful if he will ever succeed or ever have the true faith; that Catholics are born, not made; that the faith and practice is inherited and must be born in the blood in order to be real and correct; that converts really never acquire faith; that they become well instructed and know all the explanations, but they really never have the Catholic faith, like the Catholic who is born; that they are conscientious about fulfilling the duties, but any old worshipper of Mary, though he may not go to church nor receive the Sacraments, and though he may live a life of sin, yet he has "The Faith" and the true practice that a convert cannot have; that it lies in faith in Mary and worship of her; that this is the *real* Catholic faith.

Without converts there would be no church.

The first Irish Catholics were all converts. The first German Catholics were converts. Likewise the English and French and Italian.

Some of these were not true converts. They merely changed their paganism, and their descendants have continued the pagan practice in the church. Some pagans have had the Roman paganism forced upon them with the Christian faith—for instance, in Mexico, where the paganism of the Catholics is the same that is found in other Catholic countries. (2 Pet. 2:22. Judges 2:19.)

In every nation the church is founded on converts. St. Paul, who evangelized all the civilized nations of our Lord's time, was a convert. St. Peter, who was made head of the Apostles, was a convert. All the Apostles were converts. All the first Christians were converts. Our Lord's "brethren" were converts; when he went up to Jerusalem they did not yet believe in him. Our Lord converted, and then founded his church on converts. Having established a church with converts, he then spread it by means of them.

The Apostles were not yet converted when our Lord was crucified.

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They were completely converted by the resurrection. St. Thomas was not converted until he had put his hands into the print of the nails.

The church is full of hereditary Catholics who have never been converted to our Lord, although they are Maryites. Perhaps *because* they are Maryites. (2 Cor. 3:14-16.)

Testimony of Apostles

The writings of the Apostles and their successors, and the tradition that has been handed down from them to us in the New Testament, are evidence of what their faith and practice were. There is no idolatry in it. It is like the faith of converts before they become idolaters. (John 15:27.)

The Apostles lived with our Lord in person. They had seen his miracles. They had heard *all* his teachings. They have left a story which has been carefully preserved by Divine Providence in the church. As human testimony alone, this is proof. (Gal. 1:7-9.)

This record testifies truly to the faith and practice of the Apostles and their immediate successors. The teaching of the false prophet has no place in it, and is *contrary to it*.

The Apostles may not always have understood our Lord's teaching. But they always *knew what it was*. They testify to the fact that they knew what it was even when they did not understand it.

Dishonesty

In "explaining" to a convert the Catholic practice, the false prophet says: "See how Protestants honor pictures and statues. The Catholic church only does the same thing. As you keep a picture of your dead mother in your room to remind you of her, as you drape pictures and statues with flowers, and treat them with respect, as you salute the flag, so does the Catholic church do with the memorials of those whom we honor."

Liar! Do Protestants kneel before pictures and statues *praying* to the person they represent? or to the pictures themselves? Do they burn candles before pictures and statues?

When Catholics march in procession behind the statue of the Blessed Virgin on rosary Sunday, are they honoring her as the mother of our Lord? No, they are not. Listen, and you will hear them *praying* to her. They are worshipping her as a God—as a present God who hears their prayers and "protects" them. They are not honoring her. They are *dis-honoring* her, and they are trying to *obtain* something from her. They give her honor they do not give our Lord.

"The Apostles' Fast"

"The Apostles' Fast" is a little book from the *Mission Press* which contains a nine-days' prayer to the Holy Ghost in preparation for Pen-

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tecost. "The Apostles' Fast" is explained in the book as the name given to the ancient custom of making a nine-days' prayer at this time in imitation of the nine-days' prayer and waiting of the Apostles before the first Pentecost, when in the upper room at Jerusalem they received the gifts of the Holy Ghost.

This practice has disappeared from the church, so far as I know. It has been supplanted by the custom of making novenas to saints.

This little book contains so much devotion to the Holy Ghost that the false prophet is evidently alarmed; and so he has provided for neutralizing the effect and making it of no reality.

The following are his devices: He has labeled each prayer in heavy type. Instead of placing the Our Father by itself as a separate prayer, he has made it a part of what he has labeled "*The Triple Prayer*"—"The Triple Prayer" consisting of the "Our Father, the Hail Mary, and the Creed" as one prayer.

He has also placed in this book a picture. This is the picture:



As you see, this depicts the gifts of the Holy Ghost as coming to the soul by prayer to Mary and through the intercession of Mary. The soul who wants the gifts of the Holy Ghost, according to this picture, gets them by establishing himself in the relation of prayer to Mary. He has a personal relation with Mary. She is the *person* he treats with in regard to the gifts of the Holy Ghost. Our Lord is not in this picture, unless he is symbolized as Divinity itself in the triangle. There is not even an *emblem* in this picture to represent the *person* of our Lord in relation to us. He is entirely dissolved, and Mary is in his place. The other persons of the Trinity exist in this picture in special emblems—the Eye and the Dove. There are the Rays of the Spirit bearing the gifts as flames. There is no Jesus. And Mary is represented as the person through whose mediation the Holy Ghost is sent from the Father—from God.

Contrast this with our Lord's words, "I will ask the Father, and he will send you the Paraclete." . . . "The Paraclete whom the Father will send in my name." . . . "Ask the Father in my name." . . . "Ask me in my name."

This book also contains a bit of interesting information. It says: "Pentecost was also called the Feast of Roses; and in England and elsewhere, red roses were showered upon the people during the reading of the Gospel at Mass, in remembrance of the tongues of fire, which descended upon the Apostles."

The custom of using roses to symbolize the gifts of the Holy Ghost has passed away; but the Dominicans bless roses on rosary Sunday and distribute them to the people in honor of Mary.

The Name of Prayer

Jesus says, "Pray to the Father in my name,"—and "Pray to me in my name."

What does it mean to pray in the name of Jesus?

There is only *one* possible meaning.

It means to pray through the intercession of the name of Jesus. It means that, because it is necessary for us to have a human intercessor with God, and because this is the only name in heaven and earth that is the name of that intercessor, therefore we must pray in his name.

But the Society of the Holy Name prays to God in official prayer in the name of Mary as intercessor. It disobeys our Lord's command and denies the true faith by putting another name in the place of intercessor.

It is one of the clever and peculiar ironies of the false prophet that he should make the Holy Name Society insult the Holy Name.

I think the Holy Name Society does not realize that it has adopted the heresy of making Jesus merely a sacrifice and of making Mary our intercessor with God.

The following is the prayer :

"An Act of Consecration to the Holy Name

"Knowing how much the Sacred Name of God is worthy of reverence, and knowing how amiable is the Adorable Name of His Divine Son, our Lord Jesus Christ, I desire to enter the Holy Name Society ; I promise to observe its rules and attend its meetings, in order to promote the glory of his Holy Name, and my own sanctification ; and relying on the grace of God and the intercession of our Immaculate Mother, I promise especially to abstain from all profane and immodest language, and to do all in my power to prevent the use of such language by others. I consecrate myself to my amiable Saviour, and wish to live and die in His Holy love."

The Holy Name Society goes so far as to say it *relies* on this *other* name as the name of the intercessor with God. It declares its *confidence* in Mary as being the intercessor.

This is the great heresy.

The true faith makes no act of faith in Mary's name or in Mary's intercession. There is no such article of faith and no such act of faith in the true faith.

The false prophet requires such an act of faith ; and he also makes Catholics substitute this name and this act of faith for the Catholic faith in Jesus.

The true faith requires faith in God, and faith in the intercession of Jesus with him. The true faith requires confidence in no other person or name. To express confidence in Mary as the intercessor of our grace is a denial of the Catholic faith. It is an insult to Jesus.

When a Protestant places the picture of some holy person in his room, he does so in order that he may be reminded of this person and of his virtues. He will say to his friend : "Place this picture in your child's room that the sight of it may keep in his mind the person it represents, and that he may be reminded of the virtues of this person. Tell him the story of this person in order that he may be inspired by this knowledge to imitate the person's virtues." There are some Catholics who do the same.

But the Catholic idolater says : "Put this picture of a saint in your child's room to *draw down the protection of the saint*. Teach your child to pray to the saint every day in order that the saint in return for this honor may procure grace for him. Teach your child to rely on this saint for spiritual and temporal help, for the help of the saint will be in proportion to the honor and prayers you pay her. If your child offends God, the saint will save him from the consequences, and when he dies the saint will take him into heaven. If he has sufficient confidence, and pays the saint sufficient honor, he will not have to go to Purgatory."

Of course, the false prophet consents to the *theory* that grace has its *origin* in God. But the saint is taught as the *seat* of these powers of

God. The Catholic child is not permitted to forget that there *is* a God and that all things were *created* by him. The false prophet must concede something in order to keep his power in the church. Having conceded this, a Catholic may practice and believe all the idolatry he chooses. He may worship Mary as the seat of all God's attributes and as the vicar of all his works. (2 Pet. 2:1.)

"The Sanctuary Boy's Daily Companion"

"The Sanctuary Boy's Daily Companion" is published with the imprimatur of an archbishop and circulated by the Truth Society. It contains a picture of our Lord and a poem of aspiration for a holy life. Then comes an explanation of the office and duties of an altar-boy and a history of the minor orders. Following this is the ritual for serving Mass, the "Prayers after Mass," the "Divine Praises," some "Rules for the Sanctuary," and then some prayers. The prayers are as follows: "Prayers with Indulgences," "A Visit to Our Lady," "Good-night, Jesus."

These prayers teach our Lord as remaining stationary on the altar; and they teach the Blessed Virgin as remaining with the soul at all times when away from the altar.

The indulgenced prayers consist of three aspirations to our Lord—one aspiration to the Holy Spirit, and the two following aspirations to Mary—"Sweet Heart of Mary, be my salvation" (300 days each-time), and "Our Lady of the Blessed Sacrament, pray for us" (300 days before the Blessed Sacrament).

The prayer to Jesus is a good-bye to him when leaving the sanctuary. He is taught as a person who will be absent when we are away from the altar, but whom we will think of with fond memories.

The prayer to "Our Lady" is the following:

"A Visit to Our Lady"

"(After Holy Communion)"

"I.

"Mother, upon my lips today
 Christ's precious blood was laid;
 That blood which centuries ago
 Was for my ransom paid.
 And half in love and half in fear,
 I seek for aid from thee,
 Lest what I worship, wrapt in awe,
 Should be profaned by me.

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"2.

"Wilt thou vouchsafe, as Portress dear,
To guard these lips today?
Lessen my words of idle worth
And govern all I say;
Keep back the sharp and quick retort
That rose so easily;
Soften my speech with gentle art,
To sweetest charity.

"3.

"Check thou the laugh or careless jest
That others harsh may find;
Teach me the thoughtful words of love
That soothe the anxious mind.
Put far from me all proud replies,
And each deceitful tone,
So that my words at length may be
Faint echoes of thine own.

"4.

"O Mother, thou art mine today,
By more than double right;
A soul where Christ reposed must be
Most precious in thy sight.
And thou canst hardly think of me
From thy dear Son apart;
Then give me from myself and sin
A refuge in thy heart."

The above is an example of one of the most dangerous seductions of the cup of abominations. Our Lord is taught as something past and gone and as merely blood. The fact that he *has* reposed in the soul (evidently as a piece of the Blessed Virgin's flesh) is represented as something that should make the Blessed Virgin love the soul. She is represented as having the soul always in her sight and as being the person who controls it and is present to it.

She is here put into the place of God the Father, who always sees the soul and who after Holy Communion sees it and Jesus in it; she is put into the place of God as Holy Ghost, who influences the soul, who teaches it and soothes it and aids it; she is put into the place of God the Son, who is Jesus, and who in his heart gives us a refuge from sin; she is put into the place of Jesus, who remains in the soul in person as God, and who is there after Holy Communion to help and watch over the soul.

By this abominable prayer, the fruit of Holy Communion is the presence of Mary in the soul to watch it and be with it and care for it during the day. All the aspirations that would naturally be addressed to Jesus after Holy Communion, if the soul believed that Jesus had really been received, are here addressed to Mary. *She* is the person who is taught as remaining in the soul by virtue of this Holy Communion, inspiring it and loving it. She is represented as Jesus and as the Holy Trinity; as omnipotent, omniscient, omnipresent; checking the actions and protecting from evil. And when the altar-boy leaves the Sanctuary he is expected to leave Jesus, and to take Mary with him wherever he goes. (Acts 7:40.)

The true faith teaches that after Holy Communion God the Father is looking at the soul with satisfaction, on account of the presence of his Son; Jesus, God the Son, is present and we have a refuge in his heart; God the Holy Ghost, the Paraclete sent by Jesus, is now the gift of Jesus in the heart; and this Paraclete (the Holy Spirit of Jesus and the Father) is present, consoling, watching, inspiring, checking, loving.

All that the true faith teaches of God is by this idolatry transferred to Mary, and she is addressed and worshipped and *honored* and loved, with the *prayer*, the *honor*, the *confidence* and the *doctrines* that *belong to God* and that *do not belong to Mary*, and that cannot be applied to her except by the greatest and *grossest* idolatry, by denying the true faith and insulting Jesus.

Dishonesty

The false prophet when accused of idolatry always has "explanations." Sometimes these are merely gross lies. They are always lies; but sometimes the lies are backed up by sophistries by which he tries to "make the worse appear the better reason." Sometimes he tries to prove an alibi by pointing to the catechism and to some other pious book where there is contained some article of the true faith; and he says: "Do you see how this book teaches this subject? Therefore, it is impossible that we do what you say. The catechism says that the Mass is worship of God through Jesus; therefore, we do not pray to Mary. The catechism says that only God knows our most secret thoughts, words and acts, and is omnipresent; therefore, your charge cannot be true." For the church forbids in theory what she teaches in *theory* and *practice*. (1 Tim. 4:1-2.)

Images, Pictures and Talismans

Catholic writers point with scorn to the Protestant practice of former years which forbade the use of pictures and symbols in religion. They tell us that Protestants, when they first separated from Rome, would not even put a cross on their churches. That they destroyed all

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images and looked upon them as tools of the devil and idols of idolaters.

If I am not mistaken, Protestants were somewhat right in this idea and practice at that time. There are *still* idols in the church. I hear of a picture that moves its eyes. Copies of this picture sometimes move their eyes also; but the copies must be authentic, and must be procured from the nuns who have the original.

Here are some extracts from a pamphlet distributed by the Catholic Truth Society on "Our Lady of Perpetual Help":

"We find the first miraculous picture about the middle of the 15th century, in the possession of a pious merchant who lived on the island of Crete. He was so tenderly devoted to the Blessed Virgin that his happiest hours were spent before a little shrine, where he had deposited his precious treasure. . . . History has not handed down to us what artist first conceived the sublime idea or was so singularly favored as to portray this favored Madonna. . . .

. . . "At this moment the pious merchant, remembering the many favors he had received from the Queen of Heaven, was suddenly inspired to exhibit before his despairing companions the miraculous picture. . . .

"Kneeling down on the deck of the storm-tossed ship, they joined their hands in fervent prayer before the Sacred Picture. Scarcely had the unfortunate ones raised their entreating eyes toward Mary, when lo, the storm ceased, the heavens became bright, the surging waves gave way to a calm and placid sea, and a few days later the ship arrived safely in a port of Italy. . . .

. . . "Such was the first prodigy which Almighty God manifested in honor of his blessed Mother through the instrumentality of this favored image. . . .

. . . "Accordingly on the 27th of March, 1499, a most imposing ceremony took place before the assembled clergy and people of Rome. Our dear Madonna was carried in triumphal procession through the streets of the Eternal City and placed in a beautiful church which she had so singularly selected for her future resting-place. It was from this Sanctuary she would continue to dispense her special graces and favors to the multitudes who would there seek her maternal protection."

The following are extracts from the hymn and prayers to Mary contained in the same pamphlet:

"Thy love has smiled upon me
Ere I thy name could know,
Before my first Hail Mary
So long, so long ago."

"Behold at thy feet, O Mother of perpetual Help, a wretched sinner who has recourse to thee and confides in thee; O Mother of Mercy, have pity on me. I hear thee called by all the Refuge and Hope of sinners; be then my refuge and hope. Assist me for the love of Jesus

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Christ. Stretch forth thy hand to a miserable fallen creature who recommends himself to thee and devotes himself to thy service forever.

"I know that with thy help I shall conquer. I know that thou wilt assist me if I recommend myself to thee; but I fear that in time of danger I may neglect to call on thee and thus lose my soul. This grace, then, I ask of thee, and this I beg with all the fervor of my soul, that in all the attacks of hell I may ever have recourse to thee. O Mary, help me. O Mother of Perpetual Help, never suffer me to lose my God."

"O Mother of Perpetual Help, grant that I may ever invoke thy most powerful name, which is the safeguard of the living and the salvation of the dying."

"O Mother of Perpetual Help, thou art the dispenser of all the gifts which God grants us miserable sinners, and for this he has made thee so powerful, so rich, and so bountiful that thou mayst succor us in our misery."

"In thy hands I place my eternal salvation and to thee I intrust my soul."

"Obtain for me, therefore, the pardon of my sins, love for Jesus, final perseverance, and the grace to ever have recourse to thee, O Mother of Perpetual Help."

Thus we see how Mary is put in the place of God, and Mary's picture in the place of the Blessed Sacrament. We see Mary in the place of the Holy Spirit, the Paraclete whom our Lord sends to put us in mind of him and to help us to love and to pray; we see her in the place of the Father, who hears us for the love of his Son; we see her in the place of Jesus, the mediator and advocate who obtains the pardon of our sins; we see her in the place of the *Trinity*—Father, Son, and Holy Ghost—always present to hear and help us, and to whom we *owe* those aspirations which the idolaters address to Mary.

No wonder there are Modernists.

Protestants were right in their fear of the use of images. They had just left a church in which they had practiced idolatry; in order to wipe out the stain and to preserve their children from infection, there was no way but to avoid the occasion of sin. The pendulum, when swung too far to one side, swings far to the other in restoring the balance and coming to rest. It is the law of nature.

Protestants did what total abstinence societies do in their campaign against intemperance. They did what alcoholists must do when they give up the habit. They did what the Catholic church thought itself justified in doing *when it forbade Catholics to read the Bible*. The Bible is still unknown to the average Catholic, and there are numbers of Catholics who have never seen one, and who fear the use of the Bible as they fear poison.

Protestants now use pictures, flowers and symbols in religion without fear; for their children have been trained in the correct use of them, and idolatry is no longer with them, even as a tradition.

Another enemy of our Lord and his real presence is a book called

"The Keepsake of Calvary." This is a book written evidently to convince us that the relics of the so-called wood of the true cross are a special legacy left to us by our Lord to remind us of him and to give us a memorial to love and venerate.

The history of the relics is told and a great deal is made of the veneration shown to these pieces of wood, and of the animosity shown to such reverence during those ages of superstition and corruption known as the "Ages of Faith."

These ages, known to Protestants as the "Dark Ages," are also known to all true Catholics as the "Dark Ages"; for they are ages of ignorance and superstition in the church and among nations.

The only keepsake of Calvary left us by our Lord is the Blessed Sacrament. This is the memorial he wishes us to love and venerate. But in the Dark Ages this memorial was much neglected, while religious honor and faith were given to such things as pictures and statues and medals and pieces of wood. These things received honor due to our Lord, even as the subjective image of Mary now receives such honor.

The book mentioned advances as an argument in favor of the veneration of these pieces of wood the example of the preservation of Luther's inkwell by Protestants, and the reverence shown by Protestants to memorials of their religious leaders. This is a most dishonest argument; for Protestants do not give such things *religious honors*. And *if they did* the fact would not furnish us with any reason to do the same.

If our Lord had desired that the wood of the cross should be preserved as a memorial and keepsake of him, he would have so instructed his Apostles. On the contrary, he provided that such things should disappear. The religious veneration of such articles is opposed to the true faith and to the purpose of our Lord in establishing the Blessed Sacrament.

We would undoubtedly feel emotion on beholding the wood of the cross on which our Lord was *really* crucified. But we feel none on beholding the relics reputed to be such, and I *thank* God that I am not required to expend on pieces of wood the honor due to himself. How many who feel wonder and emotion in the presence of such articles are without love and belief in the presence of the Blessed Sacrament!

What a blessing it is that the Providence of God left no trace of the body or the tomb of our Lord's mother! It is not necessary to believe that God took her body into heaven. God was not obliged to take her body into heaven; and though he perhaps did so, we are not obliged to make an act of faith in any such legend or tradition. It is sufficient that he has shown his mercy to us in not leaving such an object to become the center of another of those great idolatries of which there have been so many.

The *infallible truths* left to the church by our Lord are few and fundamental. The conclusions resulting from them, like the conclusions resulting from the fundamental truths of mathematics, are demonstrable. The axioms of revelation, like the axioms of mathematics, must be

accepted by faith and as infallible. The rules deduced from them and the problems solved by them are matters of demonstration. Persons who are not expert mathematicians may, for lack of time and skill, put their trust in the solutions offered by those who have worked out the problems; but this is an individual affair, a matter of expedience. For the human race such solutions are matters of demonstration, and not of faith, and cannot be taught as the axioms of faith. Every soul is at liberty intellectually in regard to them. He is bound by the integrity of things, but not by the person of the mathematicians.

There are many things believed in the church that are *not* the infallible truths committed to the church by our Lord as his revelation and as the truth of salvation.

Nobody needs to believe in the pieces of wood called relics of the true cross. There is not any evidence for them.

The First Commandment

The worship that the Chinese give their ancestors, or the worship the Buddhists give the avatars of Buddha, is akin to Catholic practice.

According to Catholic arguments, these pagans cannot be accused of idolatry, because they do not say these deities *are* God.

So long as Catholics refrain from saying to Mary "Thou art God," they think they are not committing idolatry—as though idolatry consisted merely of calling a creature God.

What we owe to God is something more than merely saying "Thou art God and all power has its origin in thee." We owe God the acknowledgment of those *relations* he has with us. We owe him the prayer and confidence and honor that Catholics give to Mary.

We owe Jesus something more than saying "Thou art a God sacrificed as man." We owe him something more than the egotistical enjoyment of the spectacle of his suffering as it passes before our eyes like a panorama. We owe him communication in the relations he has with us.

Jesus came to tell us of our relations with God, and to instruct us in prayer. What he taught us is the contrary of the practice of the idolaters.

We need to communicate with our Lord in his being and office as mediator and as intercessor between us and God; we need to adore him and love him as our sweetness and life and hope, as our Helper in the Holy Spirit; we need to ask the Father of Lights in his name for all we desire.

But Maryites give to Mary all that belongs to Jesus. Their idea seems to be that as Jesus, being man, has certain relations with us, therefore Mary, being a woman, has those relations actually; that as Jesus is intercessor because he is a man, therefore, Mary, because she is a woman, is intercessor. They prefer Mary in these relations; therefore, they "take" her instead of Jesus for their mediator. It matters not

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to them that there is no basis for such faith in Mary; for "faith is believing what you know isn't true."

They not only break the first commandment, but they stultify reason and integrity and the true faith by their deceptions and lies and sophistries. (2 Cor. 1:17-20.)

There is no greater delusion than the idea asserted by the false prophet, that the worship of Mary springs spontaneously from the love for Jesus. It *does not*.

Protestants love Jesus and do not pray to Mary. Catholics pray to Mary who do not love Jesus.

The Maryite knows more *imaginary* things about Mary than he knows *true* things about Jesus. He has not read the Scriptures. Our Lord's life he knows only by the fragments he hears read from the pulpit. The legends regarding Mary have for him the same reality as the record of our Lord. Before he can read he is taught the Hail Mary as his prayer. Mary is his first God. He learns Jesus later, in theory, useful chiefly for furnishing him with grounds for his worship of Mary. Personal devotion is primarily to Mary; secondarily, to Jesus.

His worship of Mary is based on a false faith in her, a faith which destroys the church's whole fabric of the teaching of the relation between us and God through Jesus.

Those teachers of religion who boast of the Catholic knowledge of Jesus obtained by saying the rosary of Mary; who limit personal relation with him to such prayer; who teach this rosary as a sufficient and efficacious knowledge of our Lord, insult the capacity of the mind and heart of the average Catholic.

To make instruction and devotion such as is obtained by recitation of the rosary of Mary, has an effect on the soul like that produced on the faculties of a child by solitary confinement from birth.

Much instruction may be gained from sermons, but the soul of the Maryite has nothing with which to apprehend a sermon of the true faith. To him the sermon is rhetoric which passes through the mind like wind and leaves no trace. All he hears is grist for the *mill* by which he grinds out Hail Marys. Words regarding Jesus are merely words. Words regarding Mary are something to *do*. Mary has been given to him as practical religion. (John 8:42-49.)

In a book on the symbols used in the church I read that the symbol of the *heart* of Mary, "almost certain to be found in Catholic churches," has no basis in doctrine such as that of the symbol of the Heart of Jesus (which, this writer says, rests on the revelation made to Margaret Mary), and that its use must be attributed chiefly to the desire for artistic symmetry in decoration.

But though this symbol has no basis in doctrine, it appears also in prayer-books. Is this also due to the desire for artistic symmetry and decorative effect?

A Catholic writer says that "The Catholic supreme devotion to *God* is safeguarded by the obligation of hearing Mass every Sunday, which

sacrifice, as every Catholic child is taught, can be offered to God alone. The adoration which a Catholic pays to Christ really present on the altar keeps this supreme devotion constantly before the mind."

This merely means that a Catholic is not permitted to forget that there is a God, and that Jesus is God. While the Catholic acknowledges that Jesus is *present* on the altar, he does not acknowledge his presence anywhere else; but adores Mary as the all-present being. Even in the face of the *presence* on the altar, Mary is addressed as the presence in the heart.

The denials of the false prophet remind me of this clipping, extracted by someone from a novel: "With one hand he held her beautiful golden head above the cruel waves, and with the other called loudly for assistance."

The "explainer" and "apologizer" with one hand holds his beautiful painted idol above the cruel waves, and with the other madly denies that he ever saw or caressed her. These explainers are not the "virgins who follow the Lamb," and "in whose mouth no *lie* is found." (Is. 45:16-17.)

Authority

A writer tells us that "The miraculous medal so much found in France . . . has not been approved by the church."

But the miraculous medal so much found in France is so lavishly distributed in America that I doubt if there is an American—Protestant or Catholic—who has not either seen or possessed one. With it are distributed stories of its miraculous origin and works. If it has not been approved by the church, *why* does the church distribute it by its official orders? Why does the church propagate what it does not approve? Does this mean that the false prophet propagates it until such time as he can say that it is of faith because of its popular usage?

The miraculous medal shows the Blessed Virgin with her hands pointing downward and shooting forth rays of grace. (Is. 26:13. Apoc. 13:16.)

Do not Catholics accept the miraculous medal from the orders just as they accept the Sacraments?

Catholics need to be taught the grounds of faith. They need also to be taught the *doctrines* of faith, and to have them distinguished from the doctrines of men. They need to learn that the doctrines of men are not and never can be doctrines of faith.

The Modernists tell us (so I hear) that the consensus of Catholic belief produced by the "immanent sense" of Catholics is the ground and rule of faith. If this doctrine is true, then idolatry and the worship of Mary is the Catholic faith, and the doctrines that have been revealed and defined of our Lord's nature and works are not the Catholic faith.

But the Modernist theory, if this is the Modernist theory, is not true. The true ground of faith is our Lord himself, and our knowledge of

him is based on the witness of the Scriptures, combined with all other history and reason. The rule of faith is our Lord's own word as it is recorded in the tradition handed down to us by the church, chiefly in the Scriptures.

Belief in the inspiration of the Scriptures or in the inspiration of the church cannot be the rule of faith. The evidence for our Lord's existence is historical evidence. Our ground for faith in him is intrinsic to himself, and is supported by that internal witness which our Lord tells us is the witness of souls of good will who are drawn by the Father. Having accepted our Lord for what he is as well as for the prophecies and results, we trust the witnesses who testify of him; and we compare their witness with the word of Jesus and the testimony of reason and history.

The church has no mission to define the products of the "immanent sense" as Catholic doctrine. It can define only the deposit of faith left by our Lord to the Apostles. It can declare what is reasonable and in accordance with that doctrine and what is opposed to it; but these are declarations of the church and of human reason, and are not themselves the deposit of faith, nor can they be taught as such.

The deposit of faith is a fact. It does not depend upon what Catholics believe. There have been times when almost the whole church believed heretically. Our religion rests on that deposit, and not on the practice of the church. This deposit exists in definition and tradition. It can and must be separated from the products of the "immanent sense" that have become fossilized into doctrines accepted by Catholics—often merely because they *have been believed* by many, or some, or most Christians. Many of these human doctrines can be traced to some person who is the "authority" for them. The basic truths of faith are clearly defined by Jesus. All other truths can be deduced from them. Only those defined by Jesus are binding "under pain of mortal sin," as the infallible revelation. "Jesus is God," but the church is not God, it is a witness to Jesus. It can witness to *what Jesus taught*; it cannot teach as the revelation of Jesus what has been deduced by philosophers from the teaching of Jesus. It can teach things as what they are, not as something they are not. It can teach facts as facts, and beliefs as beliefs. The resurrection is a *fact* to which the church is a *witness*, as it is witness to other facts.

The church is not a witness to the "assumption of the Blessed Virgin," and has no evidence for it. It cannot be taught as a fact, nor can we be commanded to "believe" it "under pain of mortal sin."

The church and the faith of the church were not built on the Bible, but existed before the Bible was made. The church was built by the oral teaching of the Apostles and by the institution of the Sacraments. The Blessed Sacrament of the Holy Eucharist of the Last Supper is the foundation of the church as a visible organization with authority. Our Lord's ordination of the Apostles and his command to them to go as a body administering the Sacraments and teaching what he had

taught them are the commission and foundation of the church. The church has no authority, no commission, no revelation now that it had not then. The doctrines that were not necessary to faith then are not necessary now.

The books of the New Testament are records of the church. They are a *witness* to the faith. The church existed before these writings were collected into this book. The book contains the story of our Lord as it was told by the persons who heard it from the Apostles. It contains what the church can tell us of our Lord and his words. We do not know of any other words of our Lord but those that are recorded in this book.

The church is a fact. And the church is a witness of what is recorded in the Bible. The church is also a witness to the Sacraments and to their institution and their meaning.

The church can tell us as a *fact* that our Lord said and did those things recorded in the Bible; and it can tell us as a *fact* that our Lord instituted the Sacraments. It is a witness to those things as *facts*. It is a witness to certain doctrines as the actual doctrines taught by our Lord. These doctrines are facts of faith.

There are other things believed in the church that can not be taught by the church as facts. The church is not a witness to them. She can testify that they have been believed in the church. She cannot testify that they are true. She cannot tell us that our Lord taught them. She cannot tell us that she witnessed them. She can teach them only as beliefs and customs and opinions that have prevailed.

When doctrines are deduced by reason from the *facts* that the church testifies to, these doctrines have the authority of those facts and that reason.

When doctrines are not based either upon those facts nor upon reason deduced from them, they have no authority—and no amount of arbitrary declaration of them as Catholic doctrines, and no amount of practice built upon them, can make them true or make them infallible.

The idea many Catholics have that faith is based on the church is wrong. The church is not a divinity. Faith is built upon our Lord. The church is truly a witness—an historical witness to our Lord and to his teaching. She is also the minister of his Sacraments.

We must have faith in our Lord before we can accept the church as the minister of his Sacraments. We get faith in our Lord by knowing about him. But when our Lord is preached, we believe in him on the evidence contained in his character and his doctrine, and in the fulfillment of prophecy; we do not believe in him simply on the word of the church.

Having accepted our Lord, we accept the church as his minister on the testimony of history and reason, the testimony of the church being a part of that history. The church is first a witness to our Lord; and then a minister to him.

When the church defines a doctrine of our Lord, it defines a doctrine

of our Lord. When it defines a doctrine of the church, it defines a doctrine of the church. The doctrines of our Lord are the infallible doctrines of God.

When the Bishop of Rome speaks to the church of Rome, he is speaking to the church of Rome. When he speaks and acts as Bishop of Rome, he is not therefore speaking and acting in the chair of Peter. The chair of Peter and the chair of Rome are not identical, even though the Bishop of Rome may be entitled to the chair of Peter.

The chair of Peter will exist when the city of Rome is no more. There is no "eternal city" on this earth. The chair of Peter existed before there was a Roman See, and it can exist when the Roman See disappears. (Mark 28:20.)

Therefore we need not be dismayed at the prevalence of idolatry and at the great display of authority the false prophet makes for it. The Blessed Sacrament is the *seat* and the center of the church of the Sacraments, and the center of the unity of the church. We have his promises and we depend upon him. *He* knows his own ways of preserving his truth, and he will preserve it. We have only to be true to him and to refuse to practice idolatry. No one can command us to practice idolatry and enforce the command.

Idolatry

We sometimes see in Catholic houses a picture entitled "Christ or Diana?" It represents the Early Christian maiden standing before the altar of Diana and refusing to throw in the grain of incense that would save her life. Her pagan friends stand near and beg her to perform this little act of homage, which to most of them means nothing.

Catholics do not think of applying to themselves the lesson of this picture.

So accustomed are Catholics to idolatry, that it is often practiced *automatically* by those to whom it means nothing. It is an act of no importance. Just so the pagans who looked upon the worship of Diana as a myth could not understand the Christians who refused the grain of incense at the risk of torture and death.

Idolatry is looked upon with indifference even by those Catholics who are forced to acknowledge its nature. They have not the *faith* the first Christians had. Centuries of the habit of idolatry have taken it from them. (2 John 1:1-11.)

No wonder our Lord said "Woe to those by whom the scandal comes," and "When the Son of Man comes will he find faith, think you, upon earth?"

Catholics are largely divided between the Maryites and the merely nominal Catholics. The nominal Catholic thinks that so long as a Catholic keeps the other eleven commandments, it does not matter whom he prays to. He thinks prayer to Mary is a pretty and useful practice;

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it is sweet to see the women and children doing what is so poetical; Mary is a beautiful idea as a God, and, after all, religion is only a subjective thing anyway—merely a myth.

This attitude is the fruit of idolatry. But for *fear*—on account of something about religion that appeals to the sense of uncertainty, and the trust in an unknown power—the nominal Catholic goes to church and has a priest when he dies. The church is a habit. Also one's friends and relatives must be considered.

The pagans who flocked into the church when it became the state religion and fashionable brought the principles and the practices of paganism with them. They merely substituted Jesus and Mary for Diana and Minerva.

The improved system of morals that accompanied the change to the Christian faith does not justify the idolatry.

The Christian idolatry is the second beast of idolatry seen by St. John. It tries to disguise its nature by wearing the horns of the Lamb. But it is the beast of idolatry among the nations, and its prophet is the Antichrist.

The ancient world with its idolatries is the first beast of St. John. All commentators agree to this. To follow the analogy is easy. The subject is before our eyes all the time. Against this first beast of idolatry God's anointed witness, the Hebrew church, held up the light of truth from the candlestick it possessed in the testimony of the Old Testament.

Against the second beast God's second witness, the Catholic church, holds up the candlestick of the New Testament.

Both witnesses testified against the false prophet and the harlot.

As the prophets of the old law saw the Hebrew church, the Spouse of God, as a harlot in its practice, so St. John saw the religious adultery of the Spouse of the Lord.

He saw the prostration of the witnesses also, and the apparent victory of the false prophet. But the Spirit of Life remains in the witnesses. The Life has long been stirring. The Protestant Reformation was an effect of it. The Council of Trent was a fruit of it.

The witness who has so long lain prostrate in the streets of the spiritual Sodom, a mockery and a byword and rejoicing for the enemies of religion, will soon shake off the garments of shame with which the false prophet disguises her.

O Hope of the Church, God and Father of our Lord Jesus Christ, thy vineyard has long been the prey of the beast; the *vine* has been trodden under foot.

In the name of thy holy Child Jesus, send us more Life. O God of Hosts, convert us and show us thy face and we shall be saved.

The church will sing again the glory of thy commandments and thy salvation—the long-forgotten Canticle of Moses and the Lamb. (John 15:1. Apoc. 5:1-14; 16:2; 11:3-11; 14:1-7; 19:11-16. Isaías.

Summary of the Accusation

- 1). The Maryite practice in the presence of the Blessed Sacrament is nothing less than a denial of the *real presence*.
- 2). Maryite prayer, as practiced by the "Our Father and Hail Mary" in combination, is a practical denial of our Lord's humanity, and a substitution of Mary for him. (Acts 4:11-12.)
- 3). So has the worship of Mary become one with the worship of God, that Catholics pass automatically from the Our Father into the Hail Mary—unconsciously also; the person of Mary having become to them one with the person of God.
- 4). Rome *commands* prayer to Mary. The clergy command prayer to Mary.
- 5). Catholic prayer-books, books of devotion and books of instruction and biography, teeming with the heresies on which Maryite practice rests, are distributed with the approbation of Rome. The heresy is propagated by societies formed for that purpose.

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